The Innocence of Those of the Other Faith

A Universal Book – for Skeptics of All Nations

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Motto: The truth shall make you free . . .

for behold . . . the light shineth in darkness”

[Gospel of John 8:32 — 1:5]

Introduction

Garma—that ancient Germanic concept of fate to which we are all subject—has brought the reprehensible phenomenon of antisemitism into the public discourse. It is truly sad and shameful—and a testament to the low state of our political maturity—that so many people are all too readily inclined to pin the primary blame for nearly all the fundamental ills of these troubled times on German citizens of the Mosaic faith who live peacefully among us; indeed, they view these contemporaries—who are, at heart, as harmless as they are decent—as the root of all the misfortune that has befallen us. It is utterly outrageous to see the stubbornness with which judgment is passed upon these worthy people—and by those, no less, whom one would otherwise consider highly knowledgeable, sensible, and discerning—despite their proverbial modesty, selflessness, and lack of pretension. And although many of them have lived for centuries in a self-chosen diaspora among the nations—including among us Aryans—and enjoy full civil rights, they are still labeled “foreigners” or, ironically, “pleasant contemporaries,” or even parasites, “global vermin,” and an inherently criminal race—terms used by hotheads (and not just in Germany); they are attacked, slandered, and persecuted at every opportunity; Yes, all things considered, it is undeniable that the vile scourge of antisemitism has spread to the widest circles and is flourishing more than ever before. It is surging everywhere—not only in Hungary but also in Italy, France, America, and, most notably, even in England. And all this, fundamentally, simply because they hold a different religion... That is surely unjust—downright incomprehensible, deplorable, and unworthy of a modern, civilized people. Those who oppose the Jews resort to nothing but cheap slogans when they cry out that the Jews are to blame for everything! So, down with the wicked antisemites!

To be entirely objective, however, we must not fail to mention that, strangely enough, the great thinkers and liberal minds of all nations—but especially, almost without exception, all the great Aryans—were, when it came to the Jewish question—this question of all questions—obsessed with a veritable fixation against the Jews!

For example, Giordano Bruno [1548–99] wrote as early as this time, driven by this delusion: ". . . The Jews are such a pestilential, leprous, and dangerous race that they deserve to be exterminated before birth."

Diodorus, Cicero, Tacitus, Quintilian, Seneca, Juvenal, Suetonius, Ammanius Marcellinus (who continued Tacitus's work), Muhammad, Mirza Hassan Khan, and later Peter Schwarz, Schenk Erasmus, Johann Trithemius, Gailer von Kayserberg, Sutor, Franz von Sickingen, Prof. Eisenmenger, Schiller and Goethe, Lessing*), Fichte, Schopenhauer, Kant, Herder, Arndt, Tieck, Voß, K. J. Weber, Largarde, Richard Wagner, Glagau, Treitschke, Naudh, Dühring, Hoffmann von Fallersleben, Scheffel, Johann Scherr, Hebbel, Gottschall, Grillparzer, Gustav Freytag, Rob. von Mohl, Mommsen, Rohling, Gregorovius, Wolfgang Menzel, Virchow, Bismarck, Moltke, the Japanese statesman Okuma, H. St. Chamberlain, Shakespeare, Dickens, Rochfort, Thomas Carlyle, Victor Hugo, Balzac, Voltaire, Dostoevsky, etc., have spoken out against the Jews; and yet, even though so many great minds have spoken out against the Jews, many still act as if they've fallen from the moon when they hear of literature about the Jews. Yet as early as ten years ago, there were well over 40,000 printed works dealing with the Jewish question. Out of sheer modesty, however, the Jews have preferred to remove these writings from circulation as much as possible. And because many more such works have appeared since then, the Jews' modesty has grown even greater, so that one hears very little even about these new and mostly very interesting works.

Even our greatest rulers, for example, Frederick the Great: "Dangerous vermin"; Maria Theresa: "I know of no worse plague for the state than this nation, which, through fraud, usury, and financial schemes, reduces honest people to poverty"; Joseph II, the "Friend of the People": "who do no work and live by fraud"; Napoleon I: "flocks of ravens," "who have been preying on us through usury and extortion since the time of Moses," among other things—all have passed the most unfavorable judgments.

Christ, the great Nazarene from Galilee—not a Jew—spoke even more plainly: he drove the haggling Jews out of the temple with a whip, called them "children of lies" and their rabbis "hypocrites, brood of vipers," and the like, and told them, when they called themselves "children of God": "Your father is the devil!" [Even today, no devout Jew is allowed to speak or write the name Jesus. In the Talmud, Jesus is referred to only as a "bastard," "son of the whore" (Mary), "son of a whore," "the hanged fool buried in the dung," "son of filth," "the accursed one," and the like; the Christian churches are called madhouses, and baptismal water is called "whore's water."]

So even the peace-bringing Son of God was already clouded by anti-Semitic "prejudices" and did such bitter wrong to the dear, good Jews.

[…]

Indeed, occasional remarks regarding the Jewish character would be of no consequence were they merely isolated instances. However, the wealth of statements made by eminent statesmen, politicians, scholars, poets, and philosophers concerning Jewry is so vast—and so consistent—that we intend, for the most part, to let Jews speak for themselves. This is only fair; after all, it is through Jewish words that one most easily gains insight into the Jewish mindset and learns to properly evaluate both Jews and antisemites.

For this reason, the present volume gathers a number of Jewish self-avowals that serve to aptly complement the judgments of outsiders. Upon reading them, one is compelled to admit:

there is no other people regarding whom such an extensive, compelling, and consistent body of evidence exists as there is for Jewry. Both non-Jewish and Jewish assessments characterize the Jewish people as a self-contained community that stands in a unique position vis-à-vis all other nations. While certain verbatim citations—particularly those concerning specific religious and moral laws—may well prove disconcerting, surely "you cannot possibly feel aggrieved by the reproduction of your own teachings"; indeed, this very conscientious reproduction bears irrefutable witness to the utmost objectivity and dispassionate impartiality — — —

We anticipate the criticism that we have provided excessive commentary by pointing out that this work is intended primarily for those with little or no prior knowledge of the subject; such commentary was therefore necessary to ensure their understanding.

The "wicked" antisemites will surely lose some of their self-assurance and voice their objections more softly once our book has convinced them of the innocence of the Jewish people...

Late 1920. Pytrolfd. Ä. and Dr. jur. Pytrolfd. J.

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We draw the attention of sensible husbands and fathers—on behalf of their wives and daughters—to the novel *Das andere Blut* (Rainer Wunderlich, Leipzig) by the gifted author Grete v. Urbanitzky. As the journal *Deutschösterreich* notes, this work is uniquely suited to call for deep reflection and to point out new paths amidst the chaos of our times and the anguish and confusion of its people. The novel addresses the racial question in a purely artistic manner, free from tendentiousness or partisanship.

Precisely for this reason, the profound inner conflict—the desperate struggle between two worlds within the protagonist, a man of mixed heritage—resonates with such pure power. "The other blood" is the force driving the book’s characters, a force that also lurks behind other world-shaping powers. The protagonist’s struggle *against* corrosive intellectualism, and the clash between him and the "blond, rigid" ones, are depicted masterfully. Connections we had only dimly sensed are suddenly illuminated. We perceive, with a shudder, the destiny of a people mirrored in the fate of the hero, who fights a titanic battle against the "second self" within him that threatens to overwhelm him. "The other blood" tore the hero from the homeland of German sensibility, left him rootless, and alienated him from a heritage rooted in the pride of blood. The language is clear and noble. The fact that this work by Grete von Urbanitzky—which touches upon the deepest problems of our time with artistic perfection—saw three printings in its very first year is a testament to its value.

Pro memoria [Page 12]

Regarding the book title: Explanation of the word “those from beyond”—“Israelites” instead of “Jews” is a misrepresentation.

The name by which the ancient Jews were known to the outside world was originally "Hebrews" or "Ebreans," from the Hebrew *Ibrim* = "those from beyond"; because their forefather [first Abram, i.e., "exalted father," then] Abraham [called "Father of the Multitude"] had immigrated to Palestine from beyond the Euphrates.

By a brother nation, the Amorites, they were—NB: even back then, five millennia ago [!], see Delitzsch, "The Great Deception," pp. 42, 50 — were called Habiri = "robbers" and "murderers."

The ancient, long-extinct Israelites, in Hebrew "J'udim" [hence "Jews"], were Aryan farmers whose land the Hebrews first acquired by begging and haggling, then through usury and financial manipulation, i.e., by subverting and exhausting them [as they do today], and whose names and traditions they then falsely appropriated after the actual Israelites [Warriors of God] had been driven by them into Jewish racial extinction—that is, had perished.

Strictly speaking, therefore, not only "Israelites" but also "Jews" instead of "Hebrews" is actually a misnomer. Because the term "Jews" for "Hebrews"—though erroneous—has long been in common use, we retain it, but emphasize that "Hebrews" or "Ebreans" would be more correct, and "Habiri" would likely be the most accurate.

The ancient Hebrews' concept of God and morality remain unchanged in Judaism to this day

When Abraham, the forefather—Hebrew: Eber, meaning "tribe"—came from the land of Ur to Canaan, the people there worshiped El Elion, the God of Light, of Goodness, Truth, and Love, while they feared El Shaddai—Baal, who demanded human sacrifices—as the Terrible One, the Destroyer, the Spirit of Hatred and Lies. [Isaac's near-sacrifice by fire to Jehovah is to be understood as an echo of the sacrifices to Baal.]

A striking confirmation that Jehovah is Ormuzd is provided by the First Book of Ezra in Chapter IXX A [Chapter 6, Verse 24], omitted by Luther: "[Cyrus], the king, had the house of the Lord built in Jerusalem, where sacrifices are offered to him by the everlasting fire"; and Ezra I, Chapter 6, Verse 23 in the LXX, where the everlasting fire is officially mentioned.

Both "Mosaic" and "Israelite" are newer terms introduced by the Jews themselves without any scientifically grounded justification—solely for the purpose of mitigating and obscuring the profound effects of the eternal opposition of "Habirism" to the world of all that is non-Jewish, which lie inherent in the Jewish name!!

Most significantly, Abra [ha] m there concludes his covenant with El Shaddai—thus making a pact with Satan, so to speak—and his descendants have always acted in this manner everywhere, through concealment, cunning, lies, and deceit, or terror [see* Bolshevism]. Thus El Saddai or El Shaddai, the spirit of the desert and of evil, became the tribal god of the Hebrews—as such then called Yahô, Yahû, also Yahweh or Jehovah, who describes himself [cf. Delitzsch, op. cit., p. 63] as a jealous God. Sapienti sat!

In Deuteronomy 7, Yahweh is called the "great and terrible God . . . the devil himself and a diabolical wretch"—the most compelling proof of Paul's statement that "he himself, Satan, disguises himself as an angel of light."

* in the text of the book = abbreviation for Jew or Jewish ***** ….. Hebrew, written from right to left, means a [h] du [h] e J

Jehuda: Judah—in the Morning Star, the “Sexual” = [two overlapping triangles] or Star of David, one of the ancient symbols of Judah, which plays a major role in Jewish symbolism and shines above all synagogues.

“Judaism embodies radical evil.” * Otto Weininger.